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AN ANSVVERE TO A SERMON PREACHED THE 17 OF APRIL ANNO D. 1608, BY GEORGE DOWNAME DOCTOUR OF DIVINITIE AND INTITVLED,

A sermon defendinge the honorable function of Bishops; wherein,

All his reasons, brought to prove the honorable function of our L. Bishops, to be of divine institution; are answered and refuted.

Prov. 8. 6. 7.

Giue eare, for I vvill speake of excellent things; & the openinge of my lippes, shall teach things that be right.

For my mouth shall speak the truthe; & my lippes abhorre wickednes.

Imprinted anno 1609.

CHRISTIAN reader, when I had peruſed this ſermon made by M. Downame, in defence of the honorable function of Bbs, as he ſaith, & ſawe that it tended directly to prove, that the Caling of our L. Bbs. (as they now exerciſe it in the Church of England) is not onely *lavvfull & good*; but alſo to be holden, *jure diuino*; not as an humane ordinance, their ancient & wonted tenure, but by devine right, as the verie & ymediate ordinance of Chriſt: I deemed it as needfull to be anſwered, as any book our Oppoſites have at any time ſett forth. For however M. D. affirmeth the doctrine therein conteined, *to be not onely true, but a profitable & neceſſarie truth*, and that in the judgment of all men, which are *not partiall & full of preiudice*: it is evident, that it is a doctrine vtterlie falſe, verie hurtfull & obnoxius, neceſſarie in deed, to be confuted, at no hand to be beleeued: doctrine, repugnant to the truth, the word of the truth, ſcripture of truth, contrarie to the judgment and practyce, of the prime Churches next after

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Christ & his Apostles; & of all reformed Churches, since the restablishinge of the gospell by the worthyes in these later (a) times: Against the doctrine of our ymediate forefathers, (some of whom were worthy Martyrs,) (b) who in their submission to K. H. the 8. at the abolishing of the Popes authoritie out of England, acknowledge with subscription, (c) that the disparitie of Ministers and Lordly premacie of Bbs, was but a politik device of the Fathers, not any ordinance of Christ Iesus: and that the government of the Churche by the Minister and certeine Seniours or Eldes in everie parishe, was the ancient discipline: a doctrine, I saie, cleane contrary to the professed judgment of all our worthy writers, (d) who in their answeres to the papists, that plead for their hierarchie, with the same reasons that M. D. doth for his, doe determine, that the government our Bbs. exercise ouer other Ministers, is *iure humano*, by the positiue lawe of man onely: the which, if M. D. saith true, is false: and soe the Papists are lefte vnanswered:

(a) Wickliff, Husse, Luther, Zuinglius, &c.

(b) Latimer, Cramner &c

(c) See the whole story in the acts & monuments & in the book called the Bbs. book.

& Reformat. legum Eccle-siasticarum, tit. de divinis officijs. ca. 10. 11.

(d) Whitakers, Fulk, &c.

vnanſwered: yea a doctrine contrariant to the lawes of our land, (e) which make it one parte of the Kinges juriſdiction, to graunt to our Bbs. that eccleſiaſticall povver they novv exerciſe ouer us: & alſo to take it from them at his pleaſure: the which his Highnes taketh to himſelf, & giueth to all Kinges, where he profeſſeth, (f) that God hath lefte it to the libertie, & free will of princes, to alter the Church-gouernment at their pleaſure. Laſtly, it is a doctrine contrarying, the doctrine of the Church of England, profeſſed even by the Bbs. themſelues (g) till of late daies: when as men wearie to holde any longer *in Capite* & of the Kinge: they began to change their tenure into *ſoccage*, and deſyred to be free even from *Knights ſervice*. The newnes and ſtrangnes of which doctrine notwithſtandinge, (to uſe the words of Socrates (h) againſt his accuſers) M. D. hath told his tale ſoe handſomely, & carried the matter ſo ſmothely, likelv & confidently; that every word he ſpeaketh, hath an appearance & promis of truth, though

(e) S Edw. Cooke de jure Regis eccleſiaſtico. fol. 8.

(f) in his premoniri & before one of his laſt bookes.

(g) Bb, Iewell in his Apolog. defence. Arch: Bb. Whitegifte ag: M. Cart.

(h) Plato in Apolog. Socratis.

in truth, he hath ſcarce uttered one word of truth. By reaſon whereof, I ſawe much hurt was lik to come to the Church of God. The papiſts would be much advantaged, ſeing that Antichriſtian doctrine (even after the renewing and revivinge of their ceremonies amongſt us) ſoe freely preached and publiſhed, tending to the upholding of their hyerarchie, from the Pope to the Apparitor, aſwell as ours: his reaſons being in deed the verie ſame with theirs, as in the anſwere to them, it ſhall appeare. Others would be much ſcandalized; thoſe that were in love with their owne eaſe, would eaſily crouch downe lik Iſachars Aſſe, and ſeeing that reſte is good, would readily & without examination, imbrace his doctrine ſoe pleaſing to the fleſhe: as for others, it would *remoras obijcere ardentioribus*, caſt blocks in their waie whoſe hearts were upright with God, and ran well, & ſoe mak them ſtand at the gaze like the Corpſes of Aſael & Amaſa: or *retardare zelum*, mãke thẽ ſlack their pace: at leſte *ſanctorum ſpiritus in quietare*

tare disquiet the mindes of al the saincts, to see a sermon of that consequence, preached and publisshed, by a man of that nam & note in the Church. These things considered, my hearts desyre and praier to God was, that he would raise up some man, like Moses to stand in the gapp, & by some short & sound answere, to make up the breach he had made, and waytinge for the performance of it, the newes was: that work was vndertaken and in hand; but answere, and presse, & printer, and concealer of the author, were taken and imprissonned, as dealers against the state. Thus was my soule caste downe within me, to see a truth, soe profitable & necessarie a truth suppressed. I thought with my self, but shall the cause lie there? hath no man that courage for the truth, as to sett upon that worke a freshe? I sawe by experience, that nothing but bands & afflictions abode, him especially, who after this forewarninge should tak up the gantlett M. D. had throwne downe: but knowing of none that was resolued of it: I cast my counts

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and ſummed up my reckonings, & found that my life was not deare to me in this caſe: & nothing diſmaied, I ſett downe my reſt, not to be bound onely, but to die alſo for the name of the Lord, & the giving teſtimoney to this parte of the word of his grace. With this reſolution I ſett upon this anſwere, & through the bleſſing of God (who will mainteine his owne cauſe againſt all oppoſition of man whatſoeuer) have here brought it to thy vieuve: in much weaknes & with many wants I confeſſe: (my ſelf being the leaſte able of thouſands in this land to manage this buſynes) yet with evidence ſufficient, to make it manifeſt, I doubt not, that M. D. doctrine in this ſermon is nothing leſſe, then *true, profitable & neceſſarie*, as he affirmeth. That his præface is full of witty calumnations to make our cauſe odious, & our ſelues hatefull to the wourld: & that (notwithſtandinge his great boaſtinge) his ſermon hath in it no one ſound ſyllable of argumēt to prove his cauſe & diſproue ours. I have made no large diſcourſes to teach

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over a nevve the diſcipline of Chriſt: beſides that it belongeth not to me to doe it at this tyme, profeſſing to anſvvere ſo farre onely as he oppoſeth: it hath bin already layd dovvne ſufficiently & at large vvith proofes pregnant and demonſtratiue thoſe fevve of them vvhich M. D. in his ſermon indeavoureth to infringe, I have defended & upheild in this anſvvere onely, except that ſometimes I giue him and the reader to vvitt, & as it vvere a taſte, vvhat might further be ſayd therein. According to his deſyre & my abilitie I have diſtinctly applyed my anſvveres to his arguments in order. Weigh them both vvell, good reader, compare the one vvith the other, beleve nether, further then evidence trulie produced, leadeth the: euery ſuch Pythagoras as vvould be beleved upon his ovvne vvord vvithout authoritie & good reaſon, vvas longe ſince condemned (i) *famæ nemo credit niſi inconſideratus, quia ſapiens non credit incerto*, (k) he is not vviſe but inconſiderate that beleeveth flying and vncerteine ſpeaches, look vvell

(i) Ieroms epiſt. 152.

(k) Tertull in Apolog. c. 7.

well therefore to thy evidence, before thou giue thy verdict. Yf thou fyndest no sufficiency in his reasons to inforce thee to acknowledg his doctrine for true, justly think with thy self, it is not elsewhere to be had, all men know him to be a scholler; he professeth he hath read the cheef treatisses on both sydes, thou hast here the pith & substance of all that all of them can saie for themselues and against us. The Lord open our eyes to see his truth & sanctifye our hearts vnto the love of it. And the same God, the Lord himself of peace, graunt us his peace, alwaise, by all meanes. To him be praise for ever Amen.

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AS the dead flie, by falling into the oyntment of the Apoticarie, taketh awaie the sweete smell thereof, & causeth it to putrify & stink: soe doth a man, gratious and glorious for manie good parts, by some his follies; loose the sweet savour of that pretious ointement of his good name, and maketh himself to stink in their nostrels, who have most delighted in him. What shall we saie then to M. Downame, & what smell is he lik to giue, who in this his preface, hath as many dead flies almost as sentences. It is directed *to the Christian reader*, the matter concerneth Christianitie, the author a much respected Christian; & yet scarce one sentence theirof, but soe vnchristianly written, that had not G. D. subscribed it, we could never have deemed M. D. the Penman of it. It was expected of all that know him, that though he writ of the same subject, which other his predecessours have done; yet, as lead by another spirit, he would have takē another course; & by his myld & moderate dealing, cōdemned them for sharpening their toungs, to make their words cutt as the rasor, & pearse vnto the heart lik the prickings of the sword: but he surpasseth, at leste doth paralell, & soe doth justifie thē all. In deed, he covereth with another coveringe, & maketh another shewe, then they have done: but when his plaites shalbe vnfolded and he vncovered, I doubt not (Christian reader) but thon wilt readily & *ex animo* subscribe my sentence. Lett us therefore come to it. All that he saith in this his preface maie well be referred to four heades. The first is his perswasion grounded upon reason, that whosever read his sermon without prejudice, cannot but beleeve and imbrace the doctrine therein taught, as *a truth profitable and necessarie* cōteyned frō the begininge to the middest of page 4. The second, is *a description of the singuler god, that will immediately followe upon the beleeuinge and imbracing thereof*, from thence to middest of page 8. The third is a *double exhortation drawne from the premisses*, from thence

Eccles. 10. 1.

to the last sentence. The fourth is, his conclusion with a protestation.

His perswasion he laieth downe in the beginninge where he telleth us, that he is *not ignorant how vnpleasing his sermon will be to some, who are forestalled with preiudicate opinions, (whom he could wish he were as sure to perswade, as he hopeth by evidence of truth to cõvince;) and that if he maie intreate us, to read it without preiudice, and to iudge of it without partiallitie, he doubteth not*, but that *we will acknowledge with him, that the doctrine therein conteyned is not onely true, but also a profitable and necessarie truth.* The which in effect he repeateth againe in the latter end of this first head. For answere wherevnto, (not to examine him what might be the reason of this complaint, whether the corrupt measuring of orher mens mindes by his owne affections, as they now stande towards them & their writings that differ from him; or the remembrance of his former passions, what time he himself was displeased with them that spake against him, when he walked in another maie then now he doth; or his feare (being privie to the weaknes of his cause) that some will too narrowly sifte and trie his sermon, if they be not frighted from it by some such prefaces; not to examin him I saie herof but leaving it to himself, not to his pen but to his conscience to decid) I muste tell him; first that if the prejudice he chargeth upon others, had not blinded his owne eyes, he might well have seene, how much he mistaketh the matter, when he saith, he is *not ignorant how vnpleasing his sermon willbe to some &c.* He cannot be ignorant, that if he hath done the deed he boasteth of, & proved that which he intended therein, none in this kiugdome will more applaud rhis sermon, & gratulate him with his labours, then those some, whom, he saith, it wilbe moste vnpleasing vnto: considering how deare a price they have payd, and stand yet indebted to paie for not being of his mind. A farr greater (I suppose) then

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can be imagined he or any of his syd will ever disburse for it. Putt case, the case should alter, shall we think he or they will abid suspension, deprivation, degradation, excomunication & imprissonment for this doctriuc conteined in his sermon; as some of us have done for the truth we holde? Secondly, that he dealeth not verie charitablie, in chargeing all those that are not of his mind, *to be soe forestalled with preiudicate opinions, that though, by evidence of truth they be convinced, yet they will not be perswaded.* What is this els, but to proclaime them to be men, without confcience and care *to try all things and keep that which is good?* yea to be such, as against light & cheke of heart, are resolued to goe on in evill, even sould to the defence of error & obstinacie? we are often thus charged in this preface, but if he be not able to instance, upon his owne knowledge in some of us, thaz we have shewed our selues obstinate in some errors, wherof we have bin convicted; himself is the man that is forestalled with prejudice: and in deed soe sick of this disease, that it maie well be sayd to him, *medice cura teipsum, hypocrite, first caste the beame out of thyne owne eye.* For were he as sound therof as he would seeme to be, he could never have charged (as he doth in the next words) all those that read his sermon, & doe not assent thereto without contradiction, straitewaies acknowledging the doctrine therein conteined to be true, yea a profitable and necessarie truth: *to read it with preiudice, & iudge of it with partiallity.* A verie hard condition layd upon the reader, and an vncharitable taxe of thowsands in this lande. Thirdly, he boasteth as vainely of himself, as he speaketh vncharitablie of others, for wherevnto tend his words but to tell us, that he is the man, that hath dryven the naile to the head & stroke all dead; so farre excelling all that writte or spak before him, in bringing light out of darknes, that all those who wilfully shutt not their eies, must needs, acknowledge with him that for trne which is in deed utterly false. Shall

1 Thes. 5.21.

we think M. D. writeth as he thinketh? And that if the Discipline we stand for, were not (but the government by our Bbs. in stead therof) under the crosse, and he should be (as others are) deprived of all he hath for holding the same: shall we thinke he would then make such a sermon, and print it with such boasting, that all must needs acknowledg it for truth, yea for a profitable and necessarie truth; or else they read it with prejudice, and judge of it with partialitie? M. D. must give us leave to doubt of it; he cannot be ignorant that there are manie amongst us, who favour the Bbs. calings soe farre as to allow them a place in the Church, and therefore cannot be charged with the prejudice and partiallity he speaketh of, who yet nether doe (nor are likely ever to) acknowledg this his doctrine to be as he saith, a profitable and necessarie truth. His reason therefore, wheron he groundeth his persuasion, had need to be pregnant, or else it is but a vaine presumption. Let us heare it, *I the rather conceyve this hope* (saith he) *because the time hath bin, when myne affection inclined by the reverent opinion I had worthily conceyved not onely of M. Calvin, the author, but also of M. Beza, and manie other godly and learned men, patrones and fautors of the pretended discipline, made me suspend my iudgment, till I had seriously entred into the studie thereof. The which for a longe tyme I did forbeare & c.* Loe here his reason; would one think that soe skillfull a workman could buylde soe stronge hope (as not to doubt of it) upon so weake a ground; that because himself (prejudiced by the reverent opinion he had of those worthy men) *once doubted till he had seriously entred into the study thereof*; therefore all others that *reade his sermō without preiudice*, will forthwith and without doubt *acknowledge the doctrine therein conteined to be true, yea a profitable and necessarie truth?* Can a man lovve in his ovvne eies, so highely esteeme of his ovvn learning, as to think more to preveile by one little sermon; then

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all his Predeceſſours of all degrees, Arch. Bbs. Bbs. Deanes and Doctors, by their large, moſte accurate and learned treatiſſes, have bin able to doe? to buyld ſuch caſtles in the ayer, had more become ſuch a light head as M. G. P. then ſo grave a divine as M. G. D. hath ſemed to be. And did the reuerent opinion of thoſe godly & learned men, make him to ſuſpend his judgment herein? ſoe he ſaith; ſoe alſo did the creditt of the firſt devyſers ſomewhat amaze Bb. Bilſon himſelf as he telleth us; (*b*) maie we beleve them? did the reuerence and credit of thoſe worthies, ſoe farr preveile with ſuch great men as theſe, as to amaze the one, and occaſion the other, of longe tyme to ſuſpend his judgment? what merveile then, if the authoritie, of the ſame men, & all ſoundly reformed Churches in the world, doe incline us, (whom M. D. thinketh many waies inferior to himſelf) to be of their judgment, or as leſtewyſe to ſuſpende it, till we can ſee more pregnant proofes then have yet bin produced to the contrarie? And ſurely, did the Bbs. in their proceedings, or M. D. in his writings, uſe that moderation which their places and profeſſion require; they ſhould deale much more favourablie with us, then they doe: ſeing if we erre, are we alone? have we not thoſe godly and learned men of our ſyd, by the réuerence of whom our Adverſaries themſelves have ſtood at a ſtaie for a time? And if M. D. proofes be not (as he affirmeth) pregnant and plentifull in deed; ſhall we not doe well, to be wel advyſed, before we forſake that cauſe, which hath ſoe manie godly and learned patrones & fautors, as *are ſound, admirably ſound, and orthodoxall in the ſubſtanciall points of religion* as himſelf afterwards confeſſeth? verily we cannot be ſoe partiall as to reuerence and admire them in all other pointes of doctrine: and yet deſpiſe them in this of the diſcipline as M. D. and the men of his ſyd doe.

(*b*) *in his preface to his perpet: gou:*

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But in this sentence of his, I charge him with slander on the one syd, & suspect him of vntruth on the other. He maketh M. Calvin the author of the discipline, (as *Saravia, Bb. Bilson, D. Kinge* & others have done before him) how slandereth he the cause of God, soe making it the divice of man? that Calvin should devise it & thrust it upon the Church for Gods ordinance; what a notorious evil chargeth he vpon that man, whom he would seeme to reverence? Oh that M.D. him self were not guiltie of that sin in this sermon, teaching the gouernment by our L. Bbs. to be Gods ordinance, which is in deed of mans devysinge. M. Calvin was soe farr from being the devyser of the discipline we stand for, that he vvas not so much as the first preacher and publisher of it, no not in these later ages. *Wicliff, Hus, Luther, Zuinglius*, & others before him, brought the same to light, though not soe clearely and fully in all the partes thereof, as shall in the answvere appeare. That he suspended his judgment for a long time, maie justly be suspected of vntruth. They that have knovvne him in times past, (from the time of his entrance into the Ministry till he became Doctor especially) conceyved othervvise of him, then of one that suspended his judgment in his cause; and that not vvithout cause, if his vvritings and note bookes vvere seene, & he vvould but tell us, vvhether he never supplicated to any for the furtherance therof. But be it true that he did as he saith, maie vve not justlie charge upon him the neglect of his dutie; in that he entred into the Miuisterie, and took one lyving after another and that with subscriptiou (for ought is knovvne to the contrarie) and yet held the matter in suspence a longe tyme, & resolued not to be (as he afrervvard saith) a meddler on either syd? But to proced; he giueth us tvvo reasons (such as they be) for his excuse; The first is, *he rightly supposed* (as he saith) *his paines might be better bestowed in other parts of divinitie.* And vvhy soe? doth he not affirm this parte to be a *profitable and*

necessarie

necessarie truth? And hath not God commanded to his Ministers especially the studie, as of everie parte of his will: soe of this soe profitable & necessarie a truth, as concerneth the government of his Church, the Ministers and Officers therof? Yea can the Ministers more profitably bestowe their paines & studie, then in these pointes of divinitie, that are moste doubted of, & controverted in the Church, vvherof they are members? Yea, are they not bound to it, when the cause soe standeth that they must subscribe to the one, and that the moste suspected side, even such as the moste and beste learned in the vvorld approve not? Whether this suppositiō of his be right (as he saith) or no, lett the vvorld judge. But to give it the more credit, he telleth us, *how he heard M. Greenham a zealous Preacher reprove yonge divines in a sermon at Cambridge &c, for setting up the roofe, before they had layd the foundation.* Al as poore man, vvhat succour is there under this mās shadovv? Yf M. Greenham soe censured all yonge divines for studying the Discipline, vvhereto can it be imputed, but to some distempered passion, or zeale vvithout judgment in him? not to anie sound reason surely, yf vve consider the matter vvell. Was there not greater reason for him, to reprove the Prelates, for urginge yonge divines to subscribe, to the Discipline in controversy, and seeking resolution in it? Have not yonge divines juste cause to studie it, vvhen seing it controverted amongst manie & great divines old and nevve, they must notvvithstanding be forced to subscribe, and thereby to approve that parte, vvhich they know to be contrarie to the judgmēt of the greateste lights, that these later ages have affoarded the Churches of God? Is it not straunge, they can be contented men should, (naie will they not condemne them if they doe not) subscribe to that as true; and yet blame them, yf they studie the same and examin whether it be true or no? what is it else, but vvith the blinde Papists, to make ignorance the Mother of Devotion, even to be-

beleeve as the Church beleeveth, and good enough? yea what elſe is it, but to controule the courſes of our owne, and all vniuerſities in the world, who require of yonge divines, the publique defence of controverſies of religion, in open ſchooles, & aſſemblies of learned men, and yet denie them the ſtudie, of theſe controverſies that trouble our owne Church, though they be deemed not to be ſoe deep and profound, as other controuerſies are; but ſuch *as eaſynes it ſelf* (if we maie beleeve M. Hooker) *hath onely made harde*? But the truth is, that yonge divines indure no ſuch cenſure, in caſe they ſo ſtudie theſe matters of diſcipline, that they can learne to preach and diſpute and raile againſt them in pulpitts and ſchooles: naie, they are the onely men, that are judged to laie the beſt foundation, & pave the readieſt waie for their owne preferment. They onely which ſoe ſtudie the ſame, that they cannot but like and approue the truth of them; they, they, I ſaie, are the vnhappie mē, that are ouerbuſye in matters of diſcipline, & ſett up the roofe before they have layd the foundation. In his ſecond reaſon he telleth us, *he could not ſee what good would come either to himſelf or to the Church of God, by his paines taken in that controuerſy, For he conceyved the iſſue of his ſtudie would be, either the diſgrace of his Miniſterie amonge the forwarder ſort, if he reſolued as no whe hath done: or the ouerthrowe of his Miniſterie, if he ſhould ſtand for that diſcipline.* Wherein, beſides his vncharitablenes renued, mark how he diſcouereth one ſhame whileſt he aſſaieth to cover another. What elſe can it argue, but that he walked not in the execution of his function with ſoe right a foote and ſyncere affection as he ought to have done; had he made ſtreight ſtepps to his pathes, he would have reſpected, not ſo much the grace of men, how holie and forward in ſhew ſoeuer; as the diſcharge of that office, which God impoſed on him, & is to be parformed without reſpect of parſons. And is it any other but a vaine and ambitious minde, ſoe to feare the diſpleaſing of ſome, and the diſgrace of his Miniſtry with them, as in that regard,

gard, to forbeare of alonge tyme, the ſearching out of that divine truth, which himſelf affirmeth to be both profitable & neceſſarie? Of as ill note is it, that he refuſed ſoe to doe, for feare leſte in ſeing the truth & profeſſing it, *it would be the ouerthrowe of his Miniſterie*: cah this be any better then Symonie and intruſion? had not G. D. ſubſcribed this ſentence, I could not have thought he had looked ſoe farre a ſquinte, & ſought himſelf ſo much. But obſerue we further, hovv he vvrongeth thoſe vvhom he calleth in a kind of diſdeine, *the forwarder ſort* as though the Miniſterie of thoſe onely that diſlik the preſent goverment, vvere in grace vvith them: & the miniſterie of all others vvere contemned & diſpiſed of them; ſoe his vvords importe, though vncharitablie. For hovvever, the forvvarder ſort, (that is, ſuch as goe before others in vvelldoing) vvould lik the better of thoſe Miniſters that approue of the preſent gouerment, yf they vvere of judgment for the diſcipline of Chriſt: yet ſo longe as they ſhevve themſelves faithfull & painefull in all other duties of their Miniſterie, and doe not ſin of mallice in rayling againſt it; all the vvorld ſeeth, hovv they yeild due reverence vnto them, & their Miniſterie. M. D. having thus layd dovvne the cauſes of his ſuſpence, ſhevveth us the grounde of his reſolution to ſtudie it, vvhere he ſaith, *that vvhen of late yeares the cauſe vvas ſoe altered vvith the time, that a neceſſitie vvas impoſed on him to reſolue & profeſſe on the one parte: he entred on the ſtudie therof parhaps vvith another mind then ſome others did, & therefore vvith other ſucceſſe.* Wherof I can make no other conſtruction but this, an I leave his conſcience to be examined by the ſearcher of hearts, vvhether it be not the meaninge of theſe cloudy ſpeaches, that vvhen of late his conceited deſyres & other hopes of reformation in the begininge of his Magiſties reigne did fayle him, & that he parceyved the caſe to be ſo altered, that except men vvould approue the gouerment eſtabliſhed, & the Corruptions theirin, by ſubſcribing & conforming to them; they muſt be turned out of their livings: he then began to think himſelf of the beſte & clenlieſt vvaie to tak his leave of that cauſe, and to be enterteined of

the contrarie. What that *other minde* should be, which brought *other succesſe*, I know not. Yf he meaneth that diſcontented needynes ſett him a work, and plunged him with a deſyre of yelding, no merveil though God anſwered him after the immagination of his heart, and gaue him leave to goe, that would needs be gone: but lett that other mind be farre frō us to ſtudie with. Yf he meaneth, that ſingle and ſincere affection which ſetting a parte all wourldlie reſpects, vnfeynedly deſyreth to be informed in the truth; ſee we not how vnchari ablie he chargeth all his brethren that have in their ſtudies reſolued againſt the hierarchie, that they ſtudied not the cauſe, with that ſingle and ſyncere heart that he did? But lett us heare him ſpeak againe, and tell us what mind it was; to witt, that he conſidered with himſelf, firſt *that it was ſchiſmatical and damnable preſumption to make ſeparation from our Church which holdeth and profeſſeth all ſubſtanciall pointes of divinitie as ſoundly as any Church in the world, the primitiue Churches not excepted &c. and wherein the meanes of ſalvation are ordinarily and plentifully to be had.* Secondly, *that he being in the Miniſterie, neceſſitie was laid upon him, and woe vnto him if preached not the goſpell.* And therefore ſtudied theſe *controverſies, as one who ment if he were not convicted with evidence of truth to be reſpondent or defendant, reſolving not to leave his place, vnleſſe by force of argument he were remoued wher as others being out of loue with our Church diſcipline, & in affection wholly alienated from our Church-gouerners, ſtudied theſe things as opponents and plaintiffs.* Wherein firſt, he ſpeaketh ydlely, ſeing it is not materiall touching the truth, whether he cam as a reſpondent or opponent to the ſtudie of theſe controverſies. Everie reſpondent doth not defend the truth, nether doth euery opponent oppugne it: ſome that defend, daube with vntempered morter, plead for Baal, and buyld up Babel. others that oppone, doe vvorthily in caſtinge dovvne by the vvord of God, their vvalles and Caſtles. Secondly,

ſeing

seing that *other minde Where With he studied, was not to leave his standing &c.* What dothe he againe, but charge others to be such fooles and sottes, as to forsake their standings, though by force of argument they be not convinced; But what standing doth he meane? was it the pastorall charge of that flock, that now dependeth on him? It seemeth no; for he that lefte *Lotheburie* for it; and would have lefte it for *Wiggen*, in all likelihood will leave it for greater preferment. What then, is it the office of the Ministrie? verely whatsoever he saith concerninge his purpose, this his sermon sheweth, he studied these controuersies as one, who neuer mente to loose his standing for the truth of the discipline, soe longe as by any colour, he could elude the arguments brought for it. As for his first reason, *that he held it schismaticall and damnable presumption to separate from our Church &c.* Not to insist upō his high & peremptorie comparison, which will hardlie be made good by him, yf we consider who they are that arrogate the title of the Church of England; the vncerteinty of the doctrine they holde, altering and varyinge as it is expounded and interpreted at their pleasure, especially that sitt in the sea of Canterburie, and the impugninge of diuerse parts of the truth by preaching and printinge, the cheefe prelates winckinge, yf not approving, and in a sorte provyding it maie be done impune. Nor yet to stand upon it, that however in manie places, the word is soundly and plentifully preached; yet partly through the greate ecclipse lately made, by the silencing of soe many preachers, and putting out soe worthy lightes, which lieth heavy upon many a soul; & partly through the dailie letting and holding in, of many dombe idols and blinde guides, togither with the pride, ambition, covetousnes, & voluptuousnes of others; yf M. D. look about the feilds well, he shall find the harvest great and the labourers few, no springes of living water in manie places to refresh thirstie soules: many little ones asking bread, but have no

Fathers to giue it thē; others in stead theirof, giving stones, serpent, scorpions to eate of, & stinking puddles to drinke on: in vvhich respects there cannot but be great cause of sorrovv & grife to a godly heart; Not to stand upon these things I saie, but granting it, to be even as he vvould have it (the times of the primitiue Church excepted) vvhat vvill followv thereon, either for his ovvne defence or our hurt? nothing I trovv: vnlesse he be of mind & can maintein it, that it is schismaticall & damnable presumption for a minister, in his judgment to differ from those Churches vvhereof he is a member, in any point: or that to refuse subscription & conformitie to them in everie thinge, (provided *they holde & professe all substanciall pointes of divinitie*, be, to make separation from it. M. D. I doubt not, is parsvvaded the Churches of Scotland, France and the lovve cuntries holde and professe all substanciall pointes of religion: & that in thē the meanes of salvation is ordinarily & plentifully to be had; vvhat if he vvere a member of any one of those Churches, & required by them to subscribe for truth, that the gouerment of the Church, *cōmuni præsbyterorū consilio*, by the presbyterie is jure divino: & the gouerment by our L. Bbs. is not divine, but humane & *iure positiuo*, maie it be thought, he vvould count it schismaticall & damnable presumption, to be of another minde? And if for refusing to subscribe in that manner, (vvhich if his sermō be true vvere a greate fault) he should be putt frō his Ministerie, & out of the Church: might it be sayd, he made separatiō from it? verely, yf a mā must goe against his ovvne judgmēt & mind therein; bēcause the Church vvherof he is a member, professeth all the substanciall pointes of divinitie; & having in it the meanes of salvation, holdeth soe; vvhat doe vve else, but make, the Church, or rather the gouernors thereof, Popes & Gods, yea lifte thē up aboue all that is called God? But further, yf it be schismaticall & damnable presumtion, to suffer our selves to be cutt of frō the execution of our Ministerie, in the Church vvherof vve are members, rather then against Consience to yeld to euery thinge it requireth of us; vvhat is it in our Prelates, by suspencion, deprivation & degradatiō

to cutt offrō the Ministerie, such as hold & professe all the substan ciall pointes of divinitie as soundly, & practyce them as carefully, as the beste of them all (none dispraised) becawse they cannot, nor vvill not force their consciences, to yeild to some other smaller matters as themselues count them? yea by excomunication, proceeding against thē as heathens & publicanes, to cutt them offrō the Church? is this no presumption in them? vvell, vvhether they or vve be guilty of schisme lett Councels & Fathers judge. *Schismaticus est, qui a comunione seipsum suspendit &c.* he is a schismatik, saith the councell of Calcedon (c) *which separateth himself from the comunion &c. Schisma ab ecclesia separat,* schisme separateth from the Church, saith Ierom. *Schismatici sunt ijsdem vtentes sacramentis, at dissentientes opinionibus seorsum celebrant conventus.* They are schismatikes, saith Austin, (e) *who though they use the same sacramētes still that the Church doth: yet varying in opinions, doe separate from it, & holde meetings a parte by themselues:* the vvhich I hope M. D. vvill not charge upon us: It vvere vvell, he could cleare our opposites asvvell as vve can our selues of this crime, they are the men, if vve maie beleeve Austin, that run vvithin that censure. *Quicunq; invident bonis vt querant occasiones excludendi eos, aut degradandi, vel crimina sua sic defendere parati sunt, si abiecta vel prodita fuerunt, ut etiā conventiculorū segregationes vel ecclesiæ perturbationes cogitant excitare, iam schismatici sunt &c.* Whosoeuer (saith he) (f) *envye those that are good, & seek occasiōs to exclud & degrad thē, & are soe ready to defend their faultes, that rather then they will leave thē, they will devyse how to raise up troubles in the Church, & dryve men from it into cunventikles and corners, they are the schismatikes, though they be not divided from the Church &c.*

(c) decret. pt. 2 Caus. 23. q. 5. cap. 42.
(d) Ad Titum Ca. 3.
(e) de vera religione ca. 5.
(f) Hipe rius de sacr: stud: non descrend. p. 76.

In his second reason he telleth us, how he *considered that being in the ministerie, necessitie was laid upon him, and a woe if he preached not the gospell.* Which consideration I vvishe more familiar to him, & others that seeme litle to regard it: but doth he think it proper to him? knovv he, that others vvho have laboured in the ministerie as faithfully & painfully as he; & have that testimony of loving & lying vvith their flocks depending upō thē (though novv deprived

ved of them) vvhich he hath not; have seriously considered the ne cessity layd upon them, and notvvithstanding that *Woe*, knovv no such necessity as to redeeme the libertie of preaching vvith the bō dage of conscience, and the doing of those things vvhich God forbiddeth. But hovv can that necessity lie upon us? Doth not the Apostle there speake, of them onely to vvhom the dispensation is committed, but doe it not at all, or not vvillinglie through their sloth and negligence? We for our parts, desyre nothing more vvillingly, then to have againe that libertie of preaching vvhich once vve had, vvherein vve shevved not our selves soe unvvillinge and negligent as manie of our opposites doe; and from vvhich, because some of us vvill not be bound, vve are bounde in prisson, as the *Gatehouse* at this daie can testifie. And (to ask M. D. a question) yf he were injoyned (to speak nothing of subscription which will never be justifyed whilest the world standeth) to weare, with his surplice and doctorall robes, habit, hood, tippet, preists gowne and cloak, the graie Amice, & the rest of the induments & ornaments of the popish preisthood, to tak upon him a shaven crowne that honorable mark of preisthood, (which his good L. to whom he dedicateth his sermon, as it is sayd, would not refuse (to crosse often, to duck &c. in the administration of the supper, to kisse the pax, to giue holy bread and sprinckle with holy water, and to swallow manie such gnattes, all which are no worse then the thinges required of us (as we are ready to mainteine, yf we maie have such an indifferent tryall as the *modest offer* mencioneth) yf these things I saie, were injoyned him, would he think that such a necessitie is layd upon him to preach, that he must yeld to the doing of them, rather then suffer himself to be putt from his standinge? Many in deed doe ingenuously confesse, that in such a cause they would swallow many such guatts; yea admitt and devoure all popish rites and ceremonies how filthy & abhominable soever) being washed with

wit h englisſh water, ſuch *a Woe* lieth upon them if they preach not the goſpell, though in deed they preach verie ſeldome. Is M. D. of theire mind too? we for our parties have not ſo learned Chriſt, but think rather, that a neceſſitie is laid upon all men in ſuch caſes not to preach; & a *Woe* not farr from them that will preach with ſuch conditions, and admitt none thereunto but with ſuch proviſoes, eſpecially when ſuch a neceſſitie is layd upon us. Is not that man blinde of his right eie, think ye, that can ſee a *Woe* againſt them, that ſuffer (that which they cannot hinder) themſelues to be deprived of their miniſterie, rather then they will yeld to matters vn lawefull: but no *Woe* to them that who depriue us for ſuch matters & forbidd us to preach to the gentiles that they maie be ſaved? To proceed, M. D. having ſhewed with what mind he ſtudied the con trouerſy, telleth us, in the next words, that others ſtudyed it (being out of loue with our gouerment and gouernours) as opponents & plaintiffs, that is, with purpos to oppoſe, not yeild to the truth, how cleare ſoeuer it ſhould appeare to them: where was his Chriſtian Charitie, trow we, when he wrote this? Although we ſee no great cauſe in the gouernmēt by our L. Bbs. why we ſhould be in love with it, conſidering it is nether the beſt nor any plante at all of the Lords ſetting in his vyneard, and therefore in due time to be ſupplanted by him: And albeit we cannot much abound in harty affection towards the gouernours themſelues who, having gotten an inche of his Magiſtie, doe take an elue, and not onely reigne as Lords ouer their brethren: but againſt all law depriue, degrade, ſuſpend and excomunicate them, many of whom are not much inferior in many graces to the beſt of them; yet have we not bin ſo farr out of loue with the one, nor our affectione ſoe farr eſtranged from the other, as to ſtudie theſe controuerſies with no other mind but to oppoſe to the truth as M. D. calumniouſly ſuggeſteth; however by the ſtudy of them, we fynd juſte cauſe to be ſoe farre

out of loue with them both, as not to subscribe to the lawfullnes of the one, or giue allowance to the oppressions of the other. In the next place, M. D. laieth downe the successe that followed upon our so studying of it, as that *We haue sought knots in rushes streyned at euery gnatt, picked soe manie quarrels against our Church & ministerie, that We haue suffred our selues to be depriued, the land to swarme (euen in our owne opinion) with Papists & Atheists, our owne places to be destitute, or occupied with such as We account vnprofitable Ministers, & all this, rather then We will so much as without preiudice & partiallity read what is truly sayd for the defence of our Church.* I hope he hath the grace to blushe at least, when he considereth what he here chargeth upon us. Is it a seeking of knottes in rushes, a streining at gnattes & picking of quarrels with our Church; to contend for the truth, & labour to purge out the corruptions of the Church? what shall we saie then to Elias, who indeavoured the clensing of Israel from the alters of Baal? to the Angel, who troubled the water to cure the sick? what else doe we but seek to cure the sicknesses & diseases in the Church, yf we trouble it? doe we pick quarrels who desyre a plaisture for health? quid agunt qui reluctant, what doe they which keep it from the soare? yf vve; because vve vvould preserue the vvorship & service of God vndefyled? vvhat doe they, vvho vvill not abide the purging of it from the vncleane things of Antichrist? Let Cassander an Adiaphorist be iudge vvho they be that pick quarrels, he telleth us, (g) that though the protestants in their Godly zeal did at the first sharplie reproue certeine manifest abuses; yet the cheefe cause of the Churches distraction at that tyme, *illis assignandam esse, qui inani quodam fastu ecclesiasticæ potestatis inflati, recte & modeste admonentes, superbe contempserunt & reppulerunt*) is to be ascribed to them, vvho puffed up vvith that arrogant pride of the ecclesiasticall povver, scornfully contemned and despysed those that rightfully and modestlie admonished them. The vvhich, to vvhom

(g) G. Cassander Consulta: act. 7.

vvhom it novv apperteineth, vvho seeth not? vvho are they that still crosse us, even so much the more that in all humility, we sue and seek for reformation of things amysse, as if the Taskmasters of Egipt vvere making Israels burthēs, the more heavy, the more they sought for libertie? *vbi spiritus contentionis veraciter pugnat, veritas ipsa indicat*, I vvill accuse none, lett the truth it self shevve, vvho be they that picke quarrels. But to proceed; Is it our opinion onely that the land svvarmeth vvith Atheists & Papists? is it not the judgment of all, that have any judgment at all? hath M. D. the face to deny it? That manie of our places are supplied by such as are vnprofitable Ministers, men frutefull in nothing but in the vnfrutefull vvorks of darknes, that preach not at all; or if they doe; their tongues vvere better cleave to the roofs of their mouthes; is too true. And hovvsoeuer M. D. here to save his head from breaking salveth the matter, by saying *such as we account vnprofitable*, as if it vvere not soe in deed; Yet Gods people see and feele the contrarie, and M. D. himself also hath published it to all the vvorld in his sermon of the dignitie and duties of the Ministers. But vvhere and in vvhom is the fault? that is the question in deed: M. D. casteth it upon us, for vve must beare the blame for all: but lett the matter be carefully inquired into, and the lott caste, that the transgressor maie be found out; I dout not, but vve shall passe by, and some others be taken. Who are they that dominere at their pleasure, that scourge their brethren (even faithfull & painefull preachers) with scorpions, but have not, or at lest use not so much as the lesse rodd against Atheists & Papists ignorāt asses, doumb Ministers, abominable nonresidēts, scandalous & profane lyvers? nay, are there not more such yearely made in Ember vveeks, as if the bottomeless pitt vvere opened to send forth Locustes? vvhat rodd I saie doe our Bbs. beare them vvith? naie doe they not, make & ordeine thē, admitt & receyve thē, cōtinue & countenāce thē, yea succour & defend thē?

While cõtrary to lavv & cõsciẽce, vve are thrust out of our places, in vvhich vve laboured faithfully & painfully for many yeares? deprived of our freeholds, denyed the benefitt of lavv, the comon right of all subjects, shutt out frõ the comõ refuge & sanctuarie of the oppressed, denyed the prosecution of our appeales, & offring to pursue them, & to preach for the hindring of the increase of those vermin he speak of? are vve not clapt upin prissõ, & there kept vvithout bayl or maineprize, till vve take an oath, or giue sufficient cauciõ, to meddle no more in any ministeriall action, no nor so much as to teach or catechize our ovvn families, any other parsõ occasiõ being present? this is our verie cause, & this doe the prissons vvittnes at this daie: hovv then doth M. D. laie all the blame upon us, as the heathen vvere vvont to doe vpon the Christians? and hovv doth the D. plaie the sophister, in setting dovvne a false cause for a true, & making us the cause vvhy Atheists, and Papists increase? might he not asvvell charge us vvith suffering the povvder plott and ditchers? But it passeth aboue all, that he chargeth us *to doe all this, rather then we will soe much as read without preiudice & partiallity, what is trulie sayd for defence of our Church*; then which, what can be spokẽ more vncharitably and vainely; as if all that imbrace not conformitie, reade allwaise with partiallity and prejudice; & as if whatsoever is written by our opposites, were sufficient to satisfy everie one, that is not forestalled with prejudice, & none had layd it by when he read, but M. D. himself. But whether that which he or others have sayd, be truly sayd for the defence of the Church, or rather of the corruptions in our Church, & how we have read the same, doth in parte appeare by that we haye already written, and would doe, yf fredome were permitted to the presse, & we might without perill and extreme charge publish our answers, as others vente & broach their oppositions; they maie speak & write what please them, & call for our answeres; but we must keep silence or kisse the prissons & abid the censures, while they tryumph & saie

we

we reade with prejudice. Well lett us now goe on with him, having dealt thus Christianly with others he returneth to his tale againe conterninge himself, & telleth us what he found when he *had studied som the cheef treatisses on both sydes*, to vvitt, *on the one syde, certeine places of scripture, drawne as it were by the neck to that syde, a fewe straggling sentences quoted out of the Fathers, & as it were with oares wherried by these men (looking as one would think the other waie) against the full straeme of antiquities, some prettie speaches & wittie proofes, which yet were but meere colours rather then sound arguments; On the other syd, full & plentifull proofes, especially in the treatisse of the perpetuall gouerment, from which he receyved good satisfaction,* and as he after saith, *would satisfy others also, yf they would sett preiudice a syd*, what a flooriſh is here? as if *Dioscorus* were aliue againe, lifting up his voice in the Calcedon Councell. *Ego defendo dogmata sanctorum patrum, ego illorum habeo testimonia, nec obiter in transcursu, sed in ipsorum libris posita: ego cum patribus eijcior &c. That vvhich I mainteine is the doctrine of the holy Fathers, I have there vvittnesses at larg, not stragling here & their & gathred up by chance, but take out of their ovvne bookes, I am cast out vvith the Fathers &c.* A floriſh in deed; as if all learning soūd & honest dealing had bin in himself & non in the Councell; vvhen in truth he had nether truth nor antiquity on his syde, no more then there is in these vaine glorious speaches of M. D. The answere follovving shall make it manifest, that he himself & the mē that gaue him so good satisfaction, (with the reste of their syd) are they who vvrest scriptures even vvorse then papists, alleadg Counterfeits in stead of Fathers, vvherrie in others as it vvere vvith oares, against the full

ſtreame of their owvne meanings, and that there beſt & ſoundeſt grounds, are carnall policies, fleshly perſvvaſions, bitter reproches, ſharp cenſures, ſuſpencions, excommunications, deprivations & imprisonments, by all vvhich they diſpute & conclude, almoſt all their matters. The ſcriptures & Fathers vve alleadge, are rightly vnderſtood, accordinge to the Circumſtances of the places themſelues, & the judgement of the beſt & moſte learned vvriters in the vvourld. For the evincing vvhereof, our oppoſites are driven to ſuch ſhifts as is ſtrange to ſee, even to devyſe diuerſe ſtrange ſenſes of one and the ſame place, ſome extending, ſome reſtreyninge, euery one dryving to a diuerſe ſenſe, either manifeſtly abſurd, or ſoe obſcure, as if the true meaninge could not be atteyned to. One inſtance vvher of, to paſſe by the reſt, lett the Reader veivve vvell, in their handling of 1 tim. 5. 17. & Ambroſe upon 1 tim. 5. 1. But to goe on; the cheef book from vvhich M. D. receyved good ſatiſfaction, vvas as he ſaith, *th' learned treatiſſe* &c. to vvitt Bb. Bilſons: vve vvill beleeve him, for he hath little or nothing in all his ſermon vvhich is not in that treatiſe; but ſeing he that vvill parte vvith his frend, as the vvyſeman ſaith, vvill fynd an occaſion to doe it, & vvhen good cauſes vvant, pretences ſhall ſerue the turne; I vvish him to look to it, that other inducements beſt knovvne to himſelf, vvere not more perſvvaſyve and forcible vvith him, then theſe he here ſett dovvne. And vvhere he preſumeth ſoe farre upon other mens judgments & affections, that they muſt needs turne round by the ſame ſvvaie or poyze, & ſtande & fall as it vvere by the ſame ſtaffe vvith him, if they ſett prejudice a ſyd; (for he ſaith, *he knoweth nothing to the contrary but the ſame arguments that perſwaded him, will prevaile with others*) vvhat doth he elſe but follovve the preſumption of error, vvhoſe propertie is, as Auſtin ſaith, (*h*) *ut quod cuiq; diſplicet id alijsquoq; oportere exiſtimet diſplicere, to think that that vvhich pleaſeth or diſpleaſeth it ſelf, muſt needs pleaſe or diſpleaſe others alſo:*

(*h*) *de gene: cout: Manich:*

also: but as Tertullian to the Valentinians, soe maie I saie to M. D. *artificium habent quo prius persuadent, quam doceant, veritas autem docendo suadet, non suadendo docet;* M. D. hath great skill to persvvad before he teach, but the truth persvvadeth by teaching, teacheth not by persvvadinge, the judicious reader I doubt not vvill hearken to his reasons, & lett goe such persvvasions. Thus much for his first head, lett us novv enter upon his second vvherein he shevveth us vvhat *exceding good* he hopeth to see & that *quickly*, in case mē vvould be persvvaded vvith him: namely *an ende of this pernitious division against us*; & vvhy soe? because, *though some other particulars be controuerted, yet this of the Church-gouerment is the chiefe, & the rest, as he hath sometimes thought, are but cōtrouersies in pretēce, to avoyde the envy of this. For he doubteth not, but if men syncerely affected were rightly persvvaded of the gouerment, either they vvould not so stand upon matters of ceremonie & such like of small importance & c. or if any out of tenderues of conscience should make scruple, that they vvould favourably be rē spected.* Here first I charge upon him the vvronging, & that verie vnchristianly, of manie godly Ministers in thus judging of them: can it enter into a Christian heart so to think, that they have opposed to the ceremonies, yea & suffred for them, not in synceritie as being persvvaded of their vnlavvefullnes, according to their profession, but onely in pretence & hypocrisy, & to avoyd the envy of this of the hierarchy? vvhat is this else but to calumniate? can he be ignorant, that as the ceremonies have bin oppugned by the Godly before novv, in our neighbour Churches, vvho could not make this controversy their pretence: soe there be diverse amonge our selues, of judgment for the lavvfullnes of the hierarchy jure positiuo, vvho yet suffer & are ready to suffer more then hath yet bin inflicted on them, rather then they will conforme to the allowance or practyce of the ceremonies? no, no, it cannot be hidd from him, that diverse of the Ministers, at the time of their depriuation, were of this judgment, what ever they now are or will be herafter, whē they further cōsider the matter.

Secondly,

Secondly, lett it be obserued, howw he counteth all matters noww in question for wwhich so manie Ministers haue suffered, but *trifles* & (this of the Church gouernment onely excepted) *matters of small importance*, and as he sayd before, euen *knotts in rushes* and *seely gnatts*: as light accounet doe all the rest of that syd make of them, & euen so did Harding tell Iuell, *the things were small, where with he charged their Church*. Wherefore their plea being the same, with his: well maie that worthy Iuells answere to Harding then, serue M. D. turne nowe. *How great or small these matters are*, saith he, (*i*) *it forceth not. In deed they are avouched with verie small proofes: as small as you would have them, it appeareth you keep no small stirue about them: nothing ought to be counted small, where with soe manie of Gods people are deceived and scandalized &c. Robberie is no lesse in a small matter then in a great, saith Plato. A little leaven sowreth the whole lumpe*, saith the Apostle. *Alia sunt frivola & innoxia, alia frivola & noxia* saith Gregorie; *though these matters be small, yet the evills that rise of them*, are not *small*; yf they be small, *there is the lesse hurt in leaving them, & the more wilfullnes in defending them*. Christ saith, *qui in modico iniquus, & in maiori iniquus, he that is vnfaithfull in a little, will be vnfaithfull in much: verely the greatest parte of the land is wearie of them*. Thus farre that blessed Iuell; yf M. D. will not heare him, lett him giue eare to Austin, (*k*) *de minutis guttis flumina implentur, per augustas rivulas in sidat aqua, impletur sentina, mergitur navis, small dropps make great fludes, through small rifts the water soaketh in, filleth the deck & drowines the shipp*. Could Hamans money recompence the Kings losse of the Iewes? no more can these their ceremonies of small importance for wwhich our Bbs. stand so stifflie, euer recõpence the Churches losse of so manie worthy preachers as are deprived for them: had it not bin more wwisdome in our reuerend Fathers, to haue forborne their brethren in those things, themselues count trifles? yea to caste those trifles, (I will not saye their honours too) into

(*i*) defence of artic ag: Hardings preface.

(*k*) Tom 10. Hom 42.

into the sea? the wise and skilfull Pilote, *tempestate urgente, quadam exonerat, ut cætera salva permaneant*, when the tempest inforceth it, emptieth the shipp of some thinges to save the rest, yea though the wares be pretious, he spareth them not: doe our Bbs. well thē, to caste out the Pilots of the shipps themselues, & all to save those romishe wares, those base and vile trifles; *Itane propter consuetudines* (was it once sayd to Cassander) *audes iubere ut pij viri qui alias syncere docent, ejiciantur*? and maie not the same be nowe sayd in english to our Prelates? Is it even soe, are these matters of small importance, trifeling customes; hovv dare you then for them, cast out of the Church, Godly men who otherwise teach well and synce rely? But to proced, obserue we secondly, how he faileth utterly in the maine drifte and purpos of his sermon, which is, by bringing men to the imbraceing of his doctrine concerninge the hierarchie, to compound all other the controuersies amongst us, soe his words shewe & both his reasons, that either the sincerely affected would not stand upon them, or if they did, they should be respected: doth he not utterly mistake the matter? seeth he not the cleane contrarie before his eies? hovv manie doe approue of the Bbs. calings & yet oppose to the ceremonies? vnlesse therefore he will againe charge them not to be syncerely affected; that first reason of his, is without reason. How longe will M. D. giue us cause to suspecte he writeth not as he thinketh? we cannot imagin him to be ignorant, how in all ages manie profitable Ministers howeuer agreeing in matters cōcerninge the hierarchy have yet varied about matters of ceremonie; remembreth he not how Austin (*m*) in his time complaineth, *that* (*tantæ fuerunt certationes in ecclesia, de traditionibus humanis, & rebus indifferentibus, ut secuta sit inde miserabilis vastitas in ecclesia*) *there were soe great contentions in the Church about mens traditions and things indifferent, that the Church was almoste layd waste therewith*? hath he forgotten that controuersy about Easter, when,

(*l*) *Herman. Hamelman de trad. t. part* 1. *l.* 4. *Col.* 377.

(*m*) *In his answer ad inquisitiones Ianuarij lib.* 1. *Cap.* 2.

(n) Euſeb. hiſt. lib. 5. Cap. 23.

(n) when, *Neque Aniceto Policarpo perſuadere poterat, nec Policarpus Aniceto ſuaſit*, the contentions of Anicetus & Policarpe, being as Salomon ſaith like the barres of a pallace, the one could not perſwad vvith the other? nay, to come lovver, are the late troubles of our neighbours Churches in Germanie about things indifferent (ſoe called) cleane out of his mind; & hovv many miniſters ſuffred theſelues to be depriued of all for them? yet vvere there no controuerſies about the hierarchy. His firſt reaſon then hath nether truth nor likelihood; no more hath his ſecond, yf the experience of tymes paſt & preſent, can teach us to gueſſe of the times to come? manie are deprived & ſuſpended for the ceremonies notvvithſtanding they have bin of judgment for the hierarchy, that partely out of their ovvne ſenſe & feeling, & partlie being vvarned by other mens harmes, they have learned to make it a parte of their Letanie, to be kept from the Bbs. bleſſing. M. D. vve ſee hath layd a ſlender foundation vvhereon to build his ſucceſſe and great good that vvould come upon the imbraceing of his doctrine, and yet he reareth up many glorious things thereon, & amplifieth the matter by a nomber of rhetorications from the conſequentes of yelding in this point, *as compounding of differences, healing of breaches, reuniting of divided mindes, glorifying of God in the edification of his Church, propagation of his goſpell, confuſion of poperi & atheiſme &c. in ſteed of manie evills growing by oppoſing in this point, as dishonor of God and his true religion, advantageing poperie and atheiſm, ſcandalizing whom we ought to edify, both backwarder and forwarder ſort.* All vvhich, vvhat are they but vaine ſmoakes eaſely blovvne avvaie; & ſerue for no other uſe in deed, but to make his ovvne vvaie, to cõe the more handſomely, to have his full ſtrok at them vvhom he calleth the forvvarder ſort. For vvho knovveth nor, that before this vnjuſte Claime of the Bbs. & diuiſion about this point, *that there callings are iure diuino:* & before the tendring & exacting of conformity

mity & subscription soe contrarie to lavv: and before this vvoefull breach made: not by us, but by them that vvill needs surgere in altum, domineire and have their *forth* vijs & modis; vvho knovveth not, saie, that before this, there vvas no such care and zeale in the Ebs. (manie of them especially) or other their Chapleines for the edification of the Church, propagation of the gospell, confounding of poperie and atheisme? doth not their carelessines therein, testifie to their faces? doth not all the vvourld see, hovv seldome the most of them preach, even novv that atheism and poperie grovveth soe fast through their silencinge of soe manie preachers? doe they not for all that, count it the least or no parte of their L. function? doe not their Chancelors, Archdeacons, Deanes, Doctors and Chapleins (many of them) heap living upon lyving? defend they not nonresidencie & other corruptions in the vniuersities? place they not daily in benefices, idle idols, dumbe dogges that cannot barke? or else such doggs or Doegs rather, as loue all vvords that maie doe hurt, ventinge much corrupte popish & atheisticall doctrine, like the doggs in Capitolio, that Tully speaketh of, that barked against true men, instead of theeves? tollerate they not many in the ministerie, who notwithstandinge their gifts, pull downe more by their scandalous life, then others can buylde up, like the synner Salomon speaketh of, that destroieth much good? suppresse they not faithfull and painefull preachers? yea snubb they not & curbe they not (so much as lieth in them) euerye one Minister or other, of what guifts, pietie and godlines soever, in case they conforme not to their orders and canons vniuersally? & in the meane time lett they not Papists and Atheists goe awaie vnpunished? are not these & manie such like the things that dishonor God & his true religion? hinder the proceeding of the gospell? advantage popery & atheisme; scandalize such as vve ought to edifye? vvould none of these ihings be done any more, yf the poore deprived Ministers

sters would now subscribe that the caling of our Bb. is ju re divino? would all this good be done, if this one cõtroversy were at an ende? why then doe our Bbs. themselues begin and uphold, yea reinforce the controuersie? why stand they so much for their honors, as not to content themselues to holde their soveregneties of the Civil Magistrate, as their predecessors before them have done, but must needs enjoye it now by a new found pattent even jure divino? at least why leave they not this claime, till such great matters be effected; but presse both it, and their beggerly ceremonies more then the lawes of Christ, and that to the depriving of soe manie worthy preachers, by whose ministery M. D. himself confesseth so much good might be done? fynaly, why occasion they so manie of all sorts backward and forward, to be scandalized, in seeing how they deale for themselues so zealously; for Christ soe carelessly? But lett us follow him to the ende of this race, where he falleth foule upon the forwarder sort: (as he calleth them) of whom he maketh two sorts, to witt, all such Christians in generall as indeavour to goe before others in weldoinge, and those that published that book, called *the modest offer of disputation &c.* upon both whose backes he ploweth and maketh longe furrowes, & leadeth them with heavy imputations. The crymes charged upon the former he comprizeth in 5 heads, some of them having diuerse hornes wherewith he pusheth hard to gore them: one would thinke, althings considered, he should have inveighed againste the former evills, with their authors and Fautors; but as if he himself were one of the *Doegs* before spoken of, he spendeth himself wholly upon the true men and letts the robbers goe. His first charge is, *that they despise the solemne worship and service of God, and whatsoever good thinge else is sett forth by authoritie*; A meere calumniation not much differing from Hamans, (o) who *thought it too little to laie hands on Mordechay*, and therefore slandered the Iewes, *to be a people*

(o) Hest. 3.6.8.

people diverse from others, which kept not the Kings lawes: except that his mouth runneth more ouer, vvhen he saith, *they dispise the solemne worship and service of God, and what soever good thing else &c.* And the slander is so much the greater, because vve dare boldlie and in the presence of God affirme, that vve are soe farre of from the gilte of this crime, that the accuser of the brethren himself, can not justly charge upon us the cõtempt of any good thing sett forth by authoritie, vvhich either vve are persvvaded is good, or he able to make good. *Obedientiam infringit*, saith the old Lindvvood rule, *qui sine causa id facit*, he is to be charged vvith contempt or disobedience, that can giue no good reason of his doinge; the vvorld seeth the reasons of our doings (good as vve are persvvaded) or else lett them be confuted; vvith reuerence & patience vve suffer for that vve cannot doe, doth M. D. call that a despysing? is it not rather a fullfilling of the lavv, soe farr as it is intended it should be kepte? is it not as sure a signe of subjection, & doth it not free as much frõ despising as obebience it self? aske Bb. Bilson & he vvill tell you: (p) vvhy then doth M. D. thus traduce us? It vvere vvell for the Bbs. themselues and their adherents, (M. D. not excepted). Yf this burthen laie not heavye upon thẽ then upon us; hovv they regard authoritie, maie easily appeare, yf vve consider there notorious & vvilfull transgression of manie good & profitable Canons & constitutions; as (1) that vvhich requireth 12 sermons yearly in euery parish (2) that vvhich enjoyneth them to catechise their parishioners euery sabboth (3) that vvhich vvilleth them to examine their people before they come to the cõmunion (4) that vvhich debarreth from the cõmunion all notorious offenders (5) that vvhich commandeth to keep holy the sabboth by visiting the sick, & reconciling of enemies betvvene & after the publik exercises (6) that vvhich requireth private admonition to be used before publique presentments (7) that vvhich allotteth to the poore, the 40

(p) Cont. Apol: Scot. part 2. pag. 340.

(1) Injunct. art. 4. 4.

(2) art. 44 & rub: before confirm.:

(3) Can. episc. pa. 41. 16.

(4) Injunct. art. 23 rub. before the Com:

(5) Injunct. art. 20.

(6) Can: episcop. pa. 79.

(7) Injunct. art. 16.

parte of nonresidents livings (8) that which appointeth 4.l. yearely to be payd out of euerye livinge worth per annum 100. l. for the keeping of a scholler, at the vniuersitie (9) that which forbiddeth the granting of advousions (10) that which affirmeth pluralities & nonresidences to be res in se fœda, in vulgus odiosa, & ecclesiæ Dei pernitiosa (11) that which injoyneth the abolishing out of Churches & houses all superstitious pictures & paintings in walles or glasse windowes &c. are not these Canons & constitutions with manie moe, good & profitable & vvell sett forth by authoritie? are they vvell or ill observed by our opposites? lett M. D. therefore take back againe this imputation to himself & the men of his syd, onely I confesse, that if *by solemne service*, he meaneth that of the organes in Paules & such like places; then in deed vve doe not soe highely esteme therof, as they. His second charge is, *that they not onely vilify and disgrace the ministery of those that are conformable, though not inferiour, but in many graces by manie degrees superior to manie of those whom they admire; but also incourage by all meanes their admired Ministers to stand out as though they had rather want the food of their souls, then not to enioye their fancies &c.* In deed M. D. did vvell to notify vvhat Ministers he ment; namely not the iguorāt & blinde guides, the ydle and scandalous parsons, such as have no conscience to execute their ministrie, though vvith titles and degrees they grovv so fast, that a nevv vvorld must be made, or many of them vvill faile of their hopes, and vvant their desyred dignities: all vvho carrie in themselues the cause of contempt; and are soe marked out by M. D. in his former sermon of the dignitie & dutie of the Ministers that it is no merveil they be in disgrace. He meaneth not such I saie, but those vvho according to their places and graces take paines amonge their people, though othervvise conformable. Well, if soe, & they be despised in deed, lett it be examined vvhether they have not brought the contempt upon their ovvne heades? are not some

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(8) Injunct art. 12.

(9) Can: 79. p. 51.

(10) Can epis. p. 15.

(11) Injunct art. 34. 34

of them reeds ſhaken vvith the vvind; & like vvethercocks turned round? have they not in one day preached earneſtly for reformation, & in another againſt it? in one daie practized contrarie to the ceremonies, & in another perſecuted their people for not joyning vvith them in uſe of them? have not others of them ſubſcribed (as themſelues confeſſe) they knovv not to vvhat? and in deed have manie of them ſoe much as read, much leſſe conſidered thoſe fyve bookes to vvhich they have ſubſcribed? profeſſe not manie of thē, they vvill not read theſe bookes, becauſe they vvill not be troubled vvith it? have not diuerſe others, vvith as little vvit as honeſtie giuen out, they vvill not looſe their cocks of barley, there peaſe ricks, their rie and vvheate ſheaves for ſuch trifles? and vvhat ever their gifts be, vvhen they preach; ſtuffe they not their ſermons full of gr. & latin, Fathers & Fables, outcries & exclamations ag: Calvin, Beza, Cartvvrite, Puritans &c. calling for the ſvvord of the Mag: & crying crucifige; ſoe making the heart of the righteous ſadd, and ſtrengthninge the hand of the vvicked? all vvhich conſidered, no great merveile, is it, though they have not ſuch place in the hearts of the forwarder ſort, & reuerence from them as they expecte, nether in deed ought they if M. D. ſaie true in his former ſermon. But if he meane it of ſuch Miniſters as being of good gifts (though conformable) doe in Godly purenes and ſimplicity according to the grace receyved, execute their miniſtrie; (of which ſort vve knovv and acknovvledg manie amonge us) I vvill be ſo bold as tell him that the firſt part of this ſecond imputation is a vvell knovvne ſlander & the frequentinge of their miniſterie by the beſt Chriſtians in citie and cuntrie, & that vvith traveyle thereto 2.3.4.5.6.8.10. myles at a time, & contributing to their maintenance, doth prove it ſo to be. As for *their incouraging of their admired Miniſters to ſtand out*, therein, vvhat doe they but their duties? ought they not to deale ſo vvith thē, that they maie cōtynue & perſeyer in their good cauſe; & not for loue of meede, & feare of need, goe back, ſell the truth & vvreck their

their consciences? shall it not be their sin to discourage them, & by neglecting them to occasion or driue them to Apostacie? & must it needs argue, that therefore they esteme not the Ministerie of the word their chife treasure, but had rather want the food of their souls, then not to enjoye their fancies &c. as he saith? verely, how false this is, manie places wittnes, where the people yeilding and paying their tithes, to their Parsons and Curates who are little better then theeves and robbers; doe notwithstanding to their great charge mainteine preachers that conforme, and otherwise to their great trouble, charge & perill, traveil many milles to heare them: In his third Charge as out of a murdering peece, he shooteth all kinds of shott, knyves, daggers, bullet, hayleshott and all, as if he would kill all afore him: but in truth in the discharge of it, it recoyleth yea reboundeth upon himself & his. First, saith he, *they place the height of religion in disconformitie*, how much more truely may we saie it of him and the Bbs. (diuerse of them) who place it in conformitie, the substance in ceremonie, the forme & that which giueth the very being to it, in formalitie. Doe we forsake the assemblies where the ceremonies are used? refuse we to comunicate with the Ministers that use them? doe not they withhold the ministers from preaching and administring the sacraments that subscribe not, & conforme not? and which is more, doe they not suspend, excom: & cutt off from the Church for want of it? doth not their Canon decree suspension, for Minister and people both, that conforme not to that one gesture, of kneeling to receyve the supper? Secondly he telleth us, *they turne zeale into faction, combine themselues into a divided brotherhood &c.* Cruelly, dideyncfully and spitefully speaketh he against the righteuous, & the accusers heart knoweth how innocent they are herein, lett him name us the man that hath his hand in this trespasse, as not to esteme them brethren that conforme, or to refuse society with them for it: doe we not as Policarp

earp and Anicetus, Policrates and Victor, communicate one with another, though we dissent one of us from another in some ceremonies as they did in other? But as he and others write, soe they speak and preach, and seek by such calumniations to estrang from us, yea to inflame his Magisties heart, & the hearts of his Nobles, Iudges, Iustices and people against us. Lett him remember what Iulian once sayd, *si accusasse sufficiat, quis erit innocens?* yf it be enough to accuse, who shalbe innocent? not Moses, not Ezra, not Nehemy, not the prophets, not Christ himself, nor his Apostles, upon all whom this verie slander laie. And whereas through these & such lik slanders our Opposites have soe preveyled against us with our *Soueraigne*, (as others by the like did against *Chrisostom* (q) with *Arcadius*,) that they which have petitioned for us, (as others did for him) are now, as then, reproached as troublers of the state; and the more we are sued for, the hardlyer both we & our freinds are vsed; I wish the accusers, M.D. especially, to withdrawe their hands out of this trespasse, leste they drawe much blood upon them, & the Lord look upon it & require it. Thirdly, *they turne*, saith he, *Godly conferences into bitter invectives ag: Bbs. & odious censures of such as they call formalists &c.* Yf we conferre & dispute of the discipline and vse of the ceremonies so urged, what merveil? would not any one gladly see whether Christ & his Apostles euer ordeyned such yokes to be layd upon the necks of his disciples, by such Taskmasters as plague their purses by excessive fees and exactions, wearie their bodies with longe journeyes to and fro their courts 500 myles in a yeare; tyrannize ouer their soules with Canons and Constitutions, sett thick and threefold as snares and trapps to ketch in, and to that end talk and conferre about them, that if it be the yoak of Christ, they maie willingly beare it, if not, as it is not, gladly and by good meanes be ridd of it? but that they *turne all their studie of the scriptures in such disputaitons &c.* is also vntrue: and if there be a fault

(q) *Bilson cont. Apol: Sem. part 2. p. 210.*

committed; it is in studying and conferring of these matters to little, rather then too much. The accusation in deed lieth upon the men of his owne syde, who for Godly conferences, orderly disputations, and graue sermons, be (many of them) nothing else, for the moste part, but make odious invectiues, giue forth vnjust censures, slanderous reproaches, filling pulpitts, benches, consistories, & furnishing printers presses with little other stoffe, but such and such false imputations of combination, faction, sedition, puritanisme, & odious termes of schismatikes, humorists, refractaries &c. & what else can we look for, at other mens hands, when M. D. pen is full of them? Fourthly he blameth them for *being ignorant in the Catechism, & yet to stand upon these things.* A fault in deed: & if those whom he counteth the forwarder sort be ignorant of the Catechism, what are the backwardder? but where is the fault? is it not in such as should instructe them better; but disdeine to teach the Catechism, it is soe base a service; or if they teach it, doe it but for fashion, even to pronounce a fewe words without vnderstanding more like parrats & popingaies then otherwise? But lett us heare his laste slander in this 3. charge, where he saith, *they confine their charitie to their divided brotherhood*, as if they ministred to the necessitie of no other, but those that are as forward as themselues. The which is soe notoriously false in the knowledge of all men, that all men maie wonder, how it slipped from his pen. Yf men, who by the labours of the Ministers are brought to the knowledg of the truth, conuerted to God, & confirmed in good, have shewed mercie & compassion to those Ministers, their wyves & children, wrongefully deprived of their lyvings, & exposed to poverty, or wreck of conscience: have they done otherwise then the Lord requireth of them & the Saints have practized? (*r*) what meaneth M. D. eie then, to be evill because others are good? is he greeved that we liue, that there are yet some fewe lefte to seek the

(*r*) 1. *thes.* 5. 12, 13. *Gal.* 4. 13. 14 & 6. 6.

wealth

vvealth of Israell? vvisheth he vvith Caligula, that vve had all but one neck, & in his hands a svvord to cutt it of at one strok; that he cannot passe by in silence, or speak vvith charitie of that benevolence that is ministred to us? or doth his mouth crave it of his pen, have vve too much & he to little, vvould he have part vvith us? yf soe, vve vvill speak for him. But the truth is, this imputation must goe home from vvhence it cam; even to himself and others of his syd, vvhose charitie, if it vvere not confyned to their divided brotherhood of conformitans, vvhy crie they out upon those that succour us, & speak evill upon the lyving & the dead both, for giving to us; condemninge it as given to impious uses? yea vvhat else meaneth the taking of that from us, vvhich is giuen to us, and bestovving it upō formalists? Lord lay not this sin to their charge.

Thus much to the particulars in his 3. head, the fourth followeth, vvherein he chargeth thē to be *dangerously vnthankfull to God for the contynuanc of his gospell, our peace & prosperitie, & to take on, even nowe that we have almost we can desyer, as if we had nothing, & like Wayvvard children, having that which is fitt for us, to caste it avvaie, because we have not what we fancie besides.* Lett him that thinketh he standeth, take heed least he fall; & being dovvne, full & fall he knovveth not vvhither; men that have knovvne M.D. mind in the daies that are past: vvould hardly have thought, he could have fallen thus farre, as to saie that vve *have almost vvhat soeuer we can desyre, yea that vvhich is fitt for us:* vve vvill praie for him: and to this charge of vnthankfullnes more bitter then gall, and burninge then the coales of Iuniper, (not pleading vvith God, before vvhom vve must fall dovvne and like the dust and confesse that vve are infinitely guilty) I answvere, and vvish him, first to remember hovv he chargeth us vvith all evill, (s) in charging us to be vnthankfull & praie him to call to mind vvhat he hath read in the holy scriptures, ancient Fathers & heathen vvriters in condemnation of vnthankfullnes, and then secondly I saie to him,

(s) *ingratum quis dixerit, omnia mala dixerit.*

as the *Orator* sayd to *Erucius*, accusing *Sextus Roscius* for the death of his Father. *In hoc tanto tam atroci, tam singulari maleficio, quibus tandem M. D. argumentis, accusatorem uti censes oportere.* Oh M. D. you that thus accuse us, think with your self, what good arguments you had need have, to cōvince us of soe vile an evill. Giue me leave to plead the case a little with you I praie, yf we be vnthankfull because we are not content with all things as they novv stand, but wishe a further reformation, & desyre that God maie be more glorified, his gospell further propagated, his people better edifyed, the walles of Sion builded, and Babel, how golden & glorious soever, ruinated & razed to the ground, till no one stone theirof be lefte upon another; we are not ashamed, but will carrie this note and marke as a diamand upon our forheads: yea as *David* said to *Michol, I will yet be more vile*; soe saie we to M. D. yf this be vnthankfullnes, we will yet be more vnthankfull. we acknowledge the wonderfull patience and longe suffering of our good and gratious God, in bearing with us hitherto; we magnifie the exceeding riches of his mercie, in visitinge us, with so manie & merveilous deliuerances: we joie & rejoyce with ioye vnspeakable in the glorious light of the gospell, which (notwithstanding the great ecclipse soe lately made) shineth yet in manie places as cleare as the sū at noone daie, the confortable light wherof, we esteeme as the life of our life. Nether are we vnmindefull of Gods goodnes towards us in that outward peace and prosperity which we injoye vnder the gouerment of our dread sovereigne, the breath of our nostrels, vnder the shadowe of whose winges next vnder God, we aknowledge our lives preserved amonge the heathen: we blesse God for him, & shall neuer cease to saie *God save the Kinge*; what then? are we notwithstanding vnthankfull, because we desire to drinke more plentifully, even our fill of the svveet cupp of these mercies and that God would fulfill all the good pleasure of his goodnes upon us &

2 *Sam.* 6 22.

our

oue posteritie? I trow not: *est ingenui & liberalis animi, cui multum debeas, ei plus vel debere*: it is no vnthankfullnes to desyre to be more indebted to him, to whom we owe much already. But see, how M. D. taxeth all the servants of God, high & lowe, from the begining of the vvourld almoste, to this daie, vvith vnthankfullnes, if this be vnthankfullnes: vvould David lett the ark alone vvhere Saul his predecessour left it? did Salomon lett it rest, vvhere David his Father left it? did not Iehosaphat lifte up his heart to the vvaies of the Lord? took he not a vvaie the high places and groves from out of Iudah, and reformed he not more then his predecessours, yea more then Asa his Father had done before him? did not Hezekiah throvv dovvne the high places, vvhich Iehosaphat lefte standing? did not Iosias ouer turne many things, vvhich Hezekiah threvv not dovvne? vvhat ment the cheife Fathers and Ancients, Preists and Levites after their returne from captivity vvhen they savve the foundation of the temple layd, because it vvas not answverable to the former; to vvceep, I saie to vvceepe vvhen others laughed for ioie? vvhy did Nehemia buyld the vvalles of Ierusalem, perfit that vvhich Ezra began, and reformed the feast of Tabernacles better then all his predecessours hovv Godly and zealous so ever? vvherefore did the Lords prophets presse a further reformation upon the Kings followving, vvhatsoeuer reformation their predecessors had made before them? vvhat ment they? vvere they all vnthankfull? Lett us come dovvne lovver; *An non perfecit Constantinus quod Philippus iam ceperat*, (*t*) did not Constantine perfit vvhat Philipp began; did not Theodosius (*u*) goe forvvards vvith the reformation vvhere Constantine lefte? see the storyes. To cõe lovver yet, vvhat vvill M. D. saie to those vvorthey lights and glorious Martyrs? to Father Latimer? vvho rested not vvith the reformation in K. Henrie the 8. daies but parsvvaded K. Edvvard to a further; to Hooper and Bucer? (*x*) hovv not content vvith the first

(*t*) *Cesar Baraicus annal. An. 327.*

(*u*) *Theod ore Hist. lib. 5. Ca. 20*

(*x Bucer in censura Ca. 12*

purging of the leiturgie by K. Edward, gaue him not over till he had purifyed it the second time, as the second edition therof sheweth: to our late sovereigne Lady now blessed? who reformed diuerse things lefte by her worthy brother; to Bb. Iewell, Bentham, Pilkinton & others? who never presented omnia bene to her Magistie, as M. D. here doth to all the world, vvhere he saith, *We have what is fitt for us, almost what we can desire.* Conclud, if vve be vnthankfull, are not all these? if dangerously vnthankfull; vvhat is M. D. himself? vvho in his sermon before named, (vvhich I vvish were read euery morning to our Bbs. next their hearts) contenteth not himself with the ministery amonge us as it novv standeth, but censureth sharplie & rightly, that ignorant idle & scandalous Ministerie, vvhich possesseth a great parte of the land, & vve desyre maie possesse no parte of it. The truth is, that this crime of vnthankfullnes here cast upō us, belongeth properly to others vvho are at ease in Sion, abondantly provided for, gorgiously clothed, fare deliciously, invent to themselues instruments of delight, rovve in their barges, rid in their coches from house to house at pleasure, think it time to repaire & buyld their ovvne hovvses, to seele their chambers &c. more princelik then preistlik: and yet saie it is not time to buyld the Lors house, or repaire ought that is amisse therin, naie condemne them of dangerous vnthankfullnes, that vvill bringe one stone tovvards it, or so much as vvishe vvell to it: doe you soe revvard the L. ye house of Israell?.

Thus as length are vve come to the ende of his fourth charge: in his fyfte, he accuseth us, *to grovv wanton in religion, through spirituall pride, not caring for the heavenly foode of our soules, vnlesse we maie have our ovvne sauce, preferring the ceremonie and circumstance of religion before the substance*: vpon vvhose shoulders this taxe lieth heavieſt, theirs or ours, lett the vvorld judge: vve for our parts desire

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no sauce of our owne, but we utterly dislike the popish Cookes, that have devysed sauces to make our religion savour and have a taste with carnall appetites; and we take no pleasure in those popish patchers, who marre our religious sober & chaste attire, and affiete to make her of a grave and sober matrone, like a masking minion; and this we count and that most justlie, spirituall prid and wantonnes in religion. But to proue it, he chargeth 3. particulars upon us concerning the word, publik praier, and the sacraments. In the first, he blameth us: first, *for that We will not heare as he saith, a sermon made at a funerall, be it neuer so profitable*; secondly, *that by our good will we would heare none that is conformable, or if we doe, it is with preiudice, and making the word ineffectuall to us, We saye his gifts are decayed, his preaching is without power &c.* both which are meere slanders. Concerninge the former, the truth is, that many both Godly and learned, considering the originall of funerall sermons from whence they cam; the ende for which for the moste parte they are nowe obserued, to wit, the honor of the dead, and enriching of the preacher; and then howe partially and with what respect of parsons they are nowe performed, for the riche not for the poore; & lastly, howe the preacher for his hire, as *M. Dearing* saith, (y) *with a black mouth and a headlong tongue*, blesseth the dead, calleth the niggard liberall; the eruell Nymrods and mightie hunters of the righteous, myld and gentle parsonages, whoremongers and Adulterers, chaste Iosephs: popish superstitious and profane parsons, true and religious gospellers; and all this in their eares, who knowe they lie for advantage, and to please the frinds and kindred of the dead, whereby much offence often commeth to the hearers. Godly and learned men I saie considering these things,

(y) *in his sermons on the hebreue.*

it is

it is no meiveil they have no great affection to such sermons but to saie, they utterly refuse to heare any be they never so profitable is a flatt vntruth. His second is also a verie slander, as in parte hath already bin shewed, where the first breach thereof vvas handled; secondly vvhere he chargeth us, *to heare those that We doe heare with preiudice*, he shevveth himself againe as ofte before, to be an intruder of himself into another mans cõscience; thirdly vvhether vve or others *make the Word more vneffectuall to us*: lett the effects shevve; fourthly yf any charge such as have cõformed, *With decaie of gifts, & losse of the power of their ministery vniustly*, I will not justifye thē in it: but they that have eyes to see, maie see it is too true, in too manie at this daie, & if they see it not thēselues, it is their owne blindnes. But to passe by the like slāders in the rest of those vvords, lett us come to his 2 charge vvhich concerneth praier; vvhere he saith, *that if la We did not compell us, We had rather be at no publiq, praiers, then at those seett forth by authority, or if We be present, We ioine not with the congregation*. In deed, vvhere publique praiers are read by such seely Curates, as can doe nothing but reade, & then also slubbred and posted over, that they maie poste to some other place for the like service: such parsons being no preists to the Lord, nor performinge any service in him and for him; it is not much to be cõdemned in the forwarder sort, that they are greived thereat, and joyne no further then lavve compelleth them. Nay I vvonder they can come to them at all; seing manie of the vulgar sort, that have little savour of grace in them, distaste both the Sayers & their service, & vvould not joine vvith them, vvere they not cõpelled thervnto. But vvhere publique praier is read by any Minister of God, I persvvad my self, M. D. cannot make good this charge upon any one of them. Lett us therefore heare his 3 censure which concerneth the sacraments vvhere he saith, *We had rather, if We might choose, not have our childe baptized, then that the crosse in baptisme should*

Hesra. 46.

should be used; and not receyve the communion, then receyve kneeling &c. For answere whereynto, in generall, lett it be observed how againe he sitteth in the conscience of his brother & judgeth him to desyre the sacraments as they are now administred, not of conscience to Gods ordinance; but onely to avoyd punishment; Secondly, concerninge baptisme, lett him tell us, whether he himself that now yeldeth soe willing to the crosse in baptisme; would yeld as readily *to oile, creame, salt, spittle* & the setting on of the cross on the lipps, eies, eare and aswell as on the forhead? yf not? lett him not blame us then, yf we would not willinglie have our children crossed, none of the other are more evill then this, as that learned treatisse of the ceremõies, sheweth(z). But that any would rather their children should not be baptized at all, then crossed, is vntrue, we have learned, that howe ver the Minister sinneth in making it, the parent that protesteth against it, sinneth not in desyring the sacrament, & for his credit sake, lett him name us some fewe that keep their children vnbaptized because of it. As for kneeling at the instant of receyving the bread and wine in the L. supper: seing it is soe sufficiently proved to be vnlawfull both before and since this sermon, by a certeine Dispute of that subject. M. D. mought have forborne, & I hope will hereafter forbeare the taxing of us for refusing it, especially till that *Dispute* be soundly answered & confuted. Thus much for the imputations laid upon al Christians in generall, of the forwarder sort as he calleth them. Now it followeth in particular of them that sett forth the book intitled the *Modest Offer &c.* whom he challengeth, to have published *diverse assertions* which he calleth *schismaticall novelties, new found affections, vndigested fancies*, the principall *wherof were neuer heard of in the Church of God aboue 1600 yeares after Christ, the which, yf they were established, would breed horrible confusions, and yet so vehemently urged by them, that seperation is to be made from all those Churches*

(z) *Scholasticall discourse against symbolizing with Antich. &c.*

ches which admitt them not; and if they be not granted, they see not how our ſeparation from the Church of Rome can be iuſtifyed, and doe offer that if the Preists and Ieſuites can ſatisfye them concerninge their propoſitions, they will be reconciled to the ſea of Rome &c. Theſe & ſuch like ſpeaches chargeth he upon them, and in the laſt page challengeth all Godly & learned Miniſt. that *proteſt not againſt them and diſſavow them, but ſuffer the people to receyve them.* For anſwere wherunto, firſt this I maie ſay, that the publishers of thoſe aſſertions have hitherto (as appeareth by that their modeſt offer not yet accepted) bin more ready to prove them to be no ſuch ſchiſmatical novelties, new found aſſertions, new undigeſted fancies, as he calleth them, then he or any of his ſide are, to make good this charge. Secondly, how confidently ſoever they avouch them; yet in the conſcience of M. D. himſelf & the reſt of his ſyde, (ſuch as are indifferēt at leſte) they are as farre (if not further) from joining with the Papiſts as ſome Prelates & their Proctors, utterly abhorring their abhominable idolatries, deteſtable hereſies, vaine devices & inventions, ſuperſtitions, rites & ceremonies ſtollen from Iewes or Gentiles, unfeynedly hateing that whore of Babylon, that ſea of Antichriſt, that mother of fornication, died read with the bloud of the Saints; yea deteſting head & taile, roote & branch of poperie, being in deed of the nomber, of thoſe (whom Bb. Bilſon (*a*) commendeth,) *who are ſoe farr from admitting the full doze of Popiſh hæreſies, that by no meanes they can diieſte one dram of their ceremonies*; and of thoſe, *who* (as D. Fulk (*b*) ſaith) *abhorre whatſoever hath but a shewe of poperie.* Novv they being ſuch men in deed, and that in the conſciences of our adverſaries, though they in the coſcience of the truth of thoſe aſſertions, reſolutelie deliver, that if our Prelates can mainteine their dignities, preheminence & majorite of rule, vvhich novv they exerciſe over us, to be jure divino, and that there be Churches Dioceſan, Provinciall & nationall, founded

(*a*) Cont. Apol. Sem. pa. 22.

(*b*) Retent. againſt Bryſtow pa. 98.

founded in the vvord: it vvill then followv by as good reason, that there is a Church universall, and soe one universall Pastor to be sett over all; vvhich being the ordinance and institution of God, is not to be rejected for the faults of men; M. D. might have spared these reproaches, & spent his speach and pen much better, in shevving hovv the consequence is not good, & that the one ought to be receyved, the other in no sort to be admitted; soe had he done God & his Reader good service, & his brethren the lesse vvrōge, vvhich is soe much the greater, for that diverse of these imputations vvere removed by their ovvne answvere in that *modest offer* (c) & the reste answvered by vvord of mouth before the high Commission at Lambith, before M. D. eyther preached or printed this Sermon, yea the assertions themselves proved in a former booke of M. H. I. for any answvere & proofe they have yet made to the contrarie.

(c) *In their answere to the 11 oppositiō pag 38*

As for his challenging of all them vvho *dissavovve not those assertions, & protest not against them*, I vvill onely aske him, vvhat he meaneth to beate himself and the reste of his syde soe soundly. It is vvell knovvne vvhat corrupt and unsound doctrines have bin lately preached & printed here in England, as *that the scriptures cōteine not all thinges necessarie to be knovvne to salvation; that they are not the onely rule of all good and evill in the actions of men; that it is not to be inquired whether Christ be in the Sacrament by Consubstantiation or Transubstantiation, & that it can no waies hinder or further us howsoever it stand.* Whereof see M. Hooker (d). *That the keeping of one daie in seven is ceremoniall, & observed novv de iure humano onely*, see D. Hovvsons serm. upon Ps. 118, page 20. *That Divorces are a* thoro *onely & not a* vinculo, *& that the innocent partie after divorce, maie not marry againe.* Thes. Edit. Oxon. Anno 1602. The vvhich (vvith manie more concerning *Christs dessention into hell; the state of Infants that die unbaptized*, & such like) are not approved for Canonicall truthes; vvhy then doth MASTER DOCTOR,

(d) *lib. 1. pa. 88. lib. 2. pa 122. lib. 5 pa. 176.*

yea and the Prelates and the reste of their Chapleins, protest a-gainst them, disavowe them? Why are the people suffred to receyve them as oracles? Thus much for his second heade and the severall branches of it; lett us now examine the third, and both the exhortations in it. The first is to unitie and peace, layd downe in many words, the breife whereof is, *that we would fynde arguments to reunite our selves, & yf the proofes he hath brought in his sermon overweye our reasons, we would ingeniously acknowledg the truth.* And because he thinks, that feare of discredit maie hinder it, he taketh it awaie by three reasons; first, *from the remembrance of mãs comon frailty, which is subiect to oversight: Secondly from the reverẽd opinion worthily conceyved of M. Calvin, Beza and other Divines. Thirdly, from the conceite of the good effects of the Discipline desired, & evill of the established;* In this first exhortation I moste willing joyne with him, and doe earnestly praie him, and charge him in the L. as he will answere it at that last and dreadfull daie; that he would in deed seek the peace of Sion, and be as desyrous to use meanes to reunite himself and the reste to us, and the reformed Churches; as he hath bin in this Sermon overbusy in seeking reasons to disjoine himself and others from us, and them; and that he would weigh in the ballance of an unpartiall judgment the answeres brought to his proofes, and if he fynde them to overweigh his reasons, he would give glorie to God, by acknowledging ingenuously soe profitable, and as these tymes are, so necessarie a truth. And that according to his owne doctrine in his former Sermon, of the great necessity of the sound and syncere preaching of the Gospell, he would by all meanes labour, that it maie have free passage, that the people which perish for want of knowledge, maie be taught the vvaie of salvation, that all true labourers in the word and doctrine, maie have the double honor he speaketh of, & be cheerished as bees in the hyve; & that all Loyterers maie be chased from it as drones; that vaine titles maie not

answere

answere for painfull offices & duties: that garments, complemēts & shadowes maie not be presſed and preferred before ſubſtances, that the hearts of the righteous maie be made no longer ſadd for vvelldoinge, nor the hand sof the vvicked confermed & ſtrenghtned in evill. This is the ready waie to true peace & vnitie, by this meanes vve ſhall meet togither in one, vnited & revnited one to another: godlines vvill floriſh, athiſm & papiſme vvill be putt to flight, the popiſh hope & expectation of a change vvill be cruſhed, the mouthes that ſpeak proud things wilbe ſtopped, God vvilbe our God, our Sheild, our Buckler, our Caſtle and Defence, vve shalbe his people, & shall not need to feare any mallice of the adverſaryes hovv many, hovv mighty, how cruelly & malliciouſly, ſett & bent againſt us ſoever they be: much leſſe the feare of diſcreditt he ſpeaketh of. Where becauſe as it ſeemeth, he judgeth of our eſtate, by the feeling he hath of his ovvne pulſt, it shall not be amiſſe to returne him home his ovvne reaſons vvith exchange of a fevv words: and therefore doe tell him, firſt he shall not need to feare diſcreditt, by making open acknovvledgment of his errors, diſcovered in this anſvvere & the hurt he hath done thereby: For the beſt maie erre, & it is a work of grace frō God & creditt vvith men to confeſſe them. Yf it vvere a diſcreditt: yet it shall be good for him vvith Ierom *plus conſcientiæ, quam nomini deferre*, to reſpect his conſcience more then his creditt. The reverent opinion vve have vvorthily conceyved of thoſe vvorthy divines, hath moved us in deed the rather to imbrace the diſcipline vve ſtand for: & vve had good reaſon for it ſeing God hath bleſſed them ſoe exceeding abundantly, in all ſpirituall knovvledge and vnderſtanding, that (their & our aduerſaries being Iudges) *they are found admirably ſound & orthodox all in the ſubſtanciall pointes of religion.* Yett have vve not ſoe relied upon their creditts, as not to ſearch into, & examine upon vvhat grounds they & vve ſtand as too manie of the other ſyd, vvho in their ſimplicitie (preſuminge upon the vviſdōe

and synceritie of the Bbs. whom they supposed would require nothing, but what they might safely yeld vnto) have relied on their credits & putt to their hands & names, they knew not to what; that fault therefore which in this second reason he extenuateth in us, is greater in them & had the more need be confessed by thē. As for the effects of both which in his 3. reason he speaketh of, we must needs acknowledge they have had their effects vvith us.

The vnspeakeable good, vvhich that discipline, that he calleth *newe* & vve *olde & ancient*, hath yelded to the Churches imbraceing it, the vvhich also, vve are persvvaded, it vvill afford us vvhenever vve receyve it, cannot but vvork effectually in us an earnest desyer & longing after it; as the manifold corruptions in doctrine & manners, taxes, troubles and vexations for vvell doing, vvhether arising from the personall defaults of the gouernours, or nature of the gouernment it self; (not here to be disputed of) but cleaving soe inseperablie to it, that soe longe as the one remeineth vve cannot expecte any freedome from the other; hath made the Israel of God to grone vnto him for ease & deliuerance from it.

As for the horrible confusions, vvhich vvould inevitably follovve if *the discipline* (as he sarcastically calleth it) *of the newest edition* vvere established, vvhereby he vvould lessen the corruptions of our tymes; as he speaketh of that he knovveth not: soe vvhen he telleth us vvhat they are, he shall receyve his answere. Thus much for his first exhortation, his second followeth, to vvit, that in cause his arguments in this sermon, *through our preiudice & partiality seeme light to us, and we yeild not to them; that then our answeres maie be distinctly applyed to euery argument in order, with pregnant & demonstrative proofes, & then he will acknowledge his error, onely he desyreth Christian & modeste dealinge, not such as is in that book called, the Christian & modest offer.* Wherein, (to passe by the repeating of some things before spoken of, here againe mentioned, & namely the slander of Christ discipline, in saying *it was neuer heard of till*

now of late, & that our gouernment by Bbs. hath bin perpetually obserued in the Church euer since the Apostles tymes, the falshood of both vvhich pointes hath bin & shalbe at large discouered) vve have 3 things to be observed: first a disyre of an answvere; 2. the conditions required; 3. a promyse. Yf vve turne not vvith him, his desyre is, vve vvould returne him an answvere, *a distincte answer to all his arguments in order*. So doe the Doctors of Oxford in their answvere to the petition of the 1000 Ministers; so doth G. P. in his last book, vvhere he vndertaketh the answvering of all that can be sayd in these causes. And M. Hooker in his preface before his first book of politikes, yea Bb. Barlovve himself preaching upon Acts 20 28 for the gouernment established, much of the same that M. D. doth in this sermon, in his epistle before it, professeth that if there shall an answvere be made therevnto *with modesty and learning, nothing shalbe more wellcome*, & that, *to avouch & make it good*, that the sayd episcopall calling is vnlavvfull, *were a labour worthy the traveil & much desyred of the Bbs.* All vvhich is done, if not by the appointment & commandment of the Bbs. themselues; yet by their consent & vvith their good allovvance, their bookes being seene & allovved, & some of them commended & commanded to be published, as they printe themselues in their first pages. Wherein lett it be considered hovv injuriously vve are dealt vvith: first they deny us all meanes to publish our answers, taking from us the liberty of the presse, & punishing printer & those whom they suspect for authors, not sparing the that will not betraie the: whosoeuer considereth these dealings maie justly suspect, the Bbs & their Chapleines are combyned togither, the one to sett snares & drawe us into them, the other to catch and crushe us: maie I not saie to them as *Ierom* (e) once sayd, why are we blamed for writinge, is the fault in us or in your selues that provoke us, are we not compelled to defend our selues in our just proceedings? you have brought us to a fayre passe, yf we holde our peace, you holde us guilty; yf we answere, we are judged enemyes, as Ierom was, & punished for answering as Ierō was not. A hard condition of each syd, but of the two, we will choose the easyer, rather

(e) *Hieron. August. Tom. 2.*

rather then by silence to betraye the truth, by juste apologie, what euer it coste us, to mainteine it, yf you will have us to desiste from answeringe; doe not you propound against us, laye you aside your swords, we will soone laie by our targetts: otherwise yf though you first provok us to speak and then punish us; know you it is not the feare of punishment that shall fright us, the truth, which is the life of our life, is more deare vnto us. Thus much for his desyre or challenge, his conditions followe and they are two. In the first he requireth that *we distinctly apply our answeres to euery of his arguments in order, with proofs pregnant and demonstratyve.* Which I acknowledge but reason; and had he dealt soe with us in his sermon, we should have giuen him no answere: but his carrying awaie the matter in tryvmph, with discourses, guesses, fancies, counterfeit writers, wittnesses borne out of due time, not old enough by 2 or 3 hundred yeares (some of them) to giue wittnes to his cause, his forced interpretations of scriptures and Fathers devysed of purpos, and vvith great streme of vvit, to putt by the truth, his equiuocations, frivolous and loose collections, vvherof vve have good store in his sermon, (as their answere shall shevve) none of vvhich vvill beare a syllogisme, nor abyd the hammering vpon the right anvyle: these courses I saye can vve not allovv for proofes pregnant and demonstratyve. As for this answere, I refer re it to the Reader to judge vvhether the demonstrations therein, be not sound, the proofes pregnant, and the arguments strongely grounded upon the scripture, vvith plaine interpretations, & such as have consent, not of some fevve olde and nevve vvriters onely: but almost of all divines sound and orthodoxall in all substanciall points of religion: yea admirable for their vvritings in questions tvvixt us and the papists. Diuerse of vvh ose answeres are applyed to M. D reasons (vvhich he borrovved of the papists) and therefore not easely to be replyed to by him, nor departed from by us.

In

In his second Condition, he requireth more *Christian and modest dealing*, thē in that book called the *Christian & modest offer*, which saith he, *notwithstanding that title is full of odious Censures, proud & scornefull speaches, vnchristiā & immodest provocations, great bitternes & gall &c.* Yf it should be soe, which nether hath he shewed, nor can I acknowledge, yet lett the Christian reader compare that their book, with this his preface, and I dout not but he will saie *turpe est doctori &c.* it is a foul fault in a teacher, to be deeplier guilty of the fault him self, then the partie he blameth. I for my parte, when I read it, thought of the Philosophers (*f*) censuring and checking of such as offred sacrifyce for health, and at their very sacrifycing did banquet riotously against health: & of our regrators who have double waites & balances, some for buying & some for selling. The Lord giue us more charitie in our hearts then onely to upbrayd others with the want of it, & not feel our owne want in the practyce. Thus are we come to his promisse, *that he will acknowledge his error*, the which if it be aswell performed as promysed, we maie saie to him as Cyprian to Cornelius, though he missed of the first *degree of happines*, which is, *not to offend*; yet it shalbe well with him that he hath mett with *the second*, vz. having don amisse to acknowledge it. And shalbe gladd to acknowledge him for none of those, who convinced of error, blush not to saye, *haud scio an ista vera sunt, fortassis non multum absunt a veris, sed tamen libet ire contra.* It maie be it is not vntrue that you saie: but yet I lik not to followv it, I must goe against it. And to take M. D. by the hand, yf this answere satisfy him not, but shall seeme too light in comparison of his sermon, lett him laye open the vanitie & bring the insufficiencie therof to light, I dare promis in the name of the reste, we will (as Ierom sayd to Ctesiphon) rather revoak our errors, then persiste in a wronge sentence. And thus are we come to his 4. & laste head: to wit, the conclusion with protestation: which

(*f*) *Dieg. Laert. in Diogene*

is, *that what he hath deliuered either in his preface or sermon, is that which in his conscience he is verely perswaded to be the truth.* Where-vnto what shall I saie? I would rather have thought, he had this once done that, which many others have often done before him; & from the doing whereof the Fathers (as Ierom (*g*) noteth) thē-selues in the heate of their contentions, were not alwaise free, *non quod sentiunt, sed quod necesse est dicunt, aduersus ea quæ dicunt gentiles,* that he had spoken, not what in his conscience he thought to be the truth, but, *quod necesse est dicere contra fratres,* that which the cause he vndertooke necessarily drew him; to speake against his brethren: but seing in charitie which beleeueth all things, I must herein credit him, I have no more to saye, but that his conscience is blind, or was a sleep when he wrote this sermon, vvherein are contradictories, both which cannot be true. And soe with the like protestation, & commendation of him to the grace of God, I end with the words of Cypriā to Florentius: (*h*) habes tu literas meas & ego tuas, in die judicij ante tribunal Christi vtræque recitabuntur. I have your vvritings both sermon & preface, you have my answeres, (both according to the perswasion of our consciences) & both to be recited before the tribunall of Christe. The Lord grant, that knowing that terror of the Lord, we soe perswad men, as we maie approve our selues to God & the consciences of his Children. Amen.

(*g*) *Ierō: Apol: pro lib. contra Iovin; Cap: 4.*

(*h*) *lib. 4 epist. 9.*

FINIS

Errata in the preface.

p.3.l.19 *read*, a doctrine. p 4. in marg. book. p.11.l.29. good, that ibid.l. 30. the middest. p.12.l.17. way then. p.13 l.15 that we. p.17.l.22. *after* controuersy, *adde* then yong Divines for studieng that controversy, p.20.l.19 ifhe p:28.l 10. upon any other occasion ibid.l.14. very case. p.29.l.26. mā p.30. l.2. deprivations, degradations. p:31 l.10. amongst us. p.32 l.22. angustas rimulas p.36.l.20 loadeth p.37.l.9 *put* Lindwood *in marg.* ibid.l.20. heavier p.39 l.6. knew not p.43. l.20 fall & p.45. l.2, velle ibid.l *in marg.* Baronius p.46.l.26. at p.48.l.4. first branch, p 49.l 28. assertions p. 50.l.28 confidence p.51.l.ult. not M D. p.52.l. ult. Drones p.54. l. 25. in case.

In the rest of the book.

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